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SOME REMARKS TO SAADYA'S *TOKEḤAH*

THE following remarks may help to understand some passages in the poem by the great Gaon which was published by H. Brody in the *JQR.*, New Series, vol. III, p. 83 ff.

Page 90, line 6. Instead of **מִי־טָרְפֶּת** (from Mishnah Ta'anit 3, 7 = b. Ta'anit 19a) read **מִטָּרְפֶּת** (part. of the Hithpa'el). Rashi has **מִטּוֹרְפֶּת** (part. of Pu'al).

Il., l. 10. The obscure groups of letters **ממא זיה** should perhaps, after an emendation of **א** to **ה**, be joined and read **מִמַּחֲזִיָּה** 'at her sight'.

Il. The words **נִקְרַע הַסּוּר מִן הַשְׂאוּר** are best explained by construing **שְׂאוּר** in the sense of leaven, the wicked impulse, according to the well-known designation of the bad impulse as **שְׂאוּר שְׁבַעֲיִסָּה**. The words then mean: confinement is removed from the bad impulse, i. e. the bad impulse has become free and rules unbridled.

Il. Instead of **טִמְאַה** we should probably read **טִמְאַה** (corresponding to the parallel **דִּינָה**).

P. 91, l. 8. Read **יִחְלֹק** instead of **יִחְלֹק** (comp. Gen. 49. 27).

P. 92, l. 3. Read **יָאֵב** instead of **יָאֵב** (see Ps. 119. 131).

Il., l. 9. Read **יִפְשֶׁה** instead of **יִפְשְׁהוּ**. Comp. Lev. 13. 6: **וְאִם פֶּשֶׁה תִּפְשֶׁה הַסַּפַּח בְּעוֹר**; also *il.*, verse 7: **וְאִם פֶּשֶׁה תִּפְשֶׁה הַסַּפַּח בְּעוֹר**. Thus the phrase means: 'the eruption is spreading over his body.' Here the eruption is named as punishment for the sins of the tongue, in accordance with the well-known proposition (see 'Arakin 15 b, **הַמְצוּרֵי שֵׁם רַע = הַמְצוּרֵי עַוְוָה**). The masculine **פֶּשֶׁה** as predicate of the feminine **סַפַּח** is explained by the fact that the latter is construed as **נִנְעָה**.

P. 93, l. 7. Read **יִקְשֶׁר** instead of **יִקְשֶׁר**.

Il., l. 12. **וְיִטְפַּח** read **וְיִטְפַּח** (Pi'el, see Lam. 2. 22).

P. 94, l. 1. **והוליד** finds its explanation in Ezek. 18. 10 (**בן פריץ**).

Id., l. 8. The verbs **זעזעו** and **נענעו** should be read as passives (**ז', נ'**), as the manuscript indeed has the first of these written **זעזעו** (Pulpal).

P. 95, l. 6. Read **עצֶר** instead of **עצֵר**. It is the substantive found in Isa. 53. 8 and Ps. 107. 39. **בְּקֶרֶה** should probably be **בְּחֵרוֹן**.

P. 96, l. 7. **וְכָל־שֶׁבֶן** yields no sense. No doubt it is the Talmudic expression **כָּל־שֶׁבֶן** 'more so'. Also further below, p. 98, l. 5, the poet employs a Talmudic formula for the conclusion *a minore ad maius* in the abbreviated way **עַל אַחַת כְּמָה** (with the omission of **וּכְמָה**), while p. 97, l. 10, he uses the biblical phrase **אֵף כִּי**. In our passage the sense is as follows: 'It—the soul—is separated from its corporeal sheath, the more so from brother and noble patron.' We should think of Ps. 49. 8.

P. 97, l. 2. **יִתְמוּ** read **יִתְמוֹ** (Niph'al as at the source of the expression, Ps. 102. 28).

Id., l. 10. **הָתֵר** should perhaps be **זִיתֵר**, corresponding to the following **אֶסוֹר**.

P. 98, l. 3. Read **בְּנֶהֱר** instead of **בְּנֶהֱרֵר**.

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